the German nobles, burghers, and peasants, who spread eastwards about the same time, these Eastern territories were a "colonial domain", as, later on, America was to the Spaniards, Portuguese, and Dutch. The German language of the "colonizers" became their hallmark, and the immigrant Jews, too, tenaciously continued to use it. Even the Jews who had come from Byzantium to Southern Russia and had adopted the Slav languages long before the Jewish mass immigration from Germany, now gave them up for Yiddish. Well into the nineteenth century Yiddish was the common language of the Jews in the late Polish territories annexed by Russia and Austria at the Partitions. Nineteenth-century Yiddish was not, however, identical with the Jew-German spoken by the Jewish immigrants in the fourteenth and fifteenth centuries—by continual adaptation to the special needs of the Jews it evolved into an idiom permeated by the Jewish mentality.

The growth of Yiddish has a parallel in the evolution of Spaniole, or Sephardic, which is still spoken by the descendants of the Jews expelled from Spain, and is a form of fifteenth-century Castilian intermixed with Hebrew words. It was usually printed in Hebrew characters, but in Italy and Holland also in Latin letters. While the Spanish Jews settled in Italy and France gradually gave up Spanish

in favour of the language of the country, those who went to the Balkans retained it because, like German in Poland, it was a hallmark distinguishing them as "Westerners". In 1925 Spaniole was still the mother tongue of 41,563 (90 per cent) of the 46,431 Jews inhabiting Bulgaria, while at the Turkish census of 1927, 68,900 (84*1 per cent) of a total of 81,872 Jews declared "Yahudie" *(i.e.* Spaniole) their mother tongue.

The consolidation of the Jewish nationality in Eastern Europe between the fourteenth and nineteenth centuries was only possible because the Jews tenaciously retained Yiddish as their language, and jealously guarded against the